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8. — *Elements of Mental Philosophy, embracing the two Departments of Intellect and the Sensibilities*. By THOMAS C. UPHAM, Professor of Mental and Moral Philosophy in Bowdoin College. Third Edition. Portland. 1839. In Two Volumes. 8vo.

WE confess ourselves not to be of the number of those, who approve of compilations for text-books ; and the multitude of " educational works," with which the press is teeming, — of works " prepared," " adapted," and " arranged," — only tends to confirm us in our dissent, and increase our uneasiness on this score. Still, we are bound to say, that our objections apply with less force to Professor Upham's " Elements," than to most publications with a similar design ; and, though we are not prepared to wish, that any book of this description should take the place of Locke's " Essay," or Reid's " Inquiry," in the lecture-room, we suppose that they who are of a different mind may have to wait long before another appears of equal merit, on the whole, to the one before us ; and we are sincerely glad to find, from the call for a third edition, (which, we further learn, is about to be stereotyped,) that the author's care and labor are likely to meet with a suitable return. The work evinces experience in the details of instruction, a familiarity with Locke and the Scotch metaphysicians, and some acquaintance with the earlier English writers on the subject, and with a few of the Continental writers. The method and diction are, in general, good ; the questions come up in their natural order, and are discussed with singular fairness of mind ; and pains are obviously taken throughout to simplify the study, and recommend it to the young. Indeed, we should have esteemed the work more highly as a text-book in the more advanced stages of education, if the author had studied less to make it easy. In itself, this often takes from the respect with which a manual would otherwise be regarded ; and, besides, in the present case, it is brought about by allowing a disproportionate space to the easy topics, while the most difficult ones are touched upon but slightly, or at most with comparative brevity. It is nothing, that some of the latter are thought by many to involve insoluble questions ; for, granting that they do, who does not know, that an *attempt* to solve them is often of more service than any thing else, not only as a discipline in abstract reasoning, but as a means of fixing or clearing up in the mind connected and subsidiary truths ?